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ADDRESS

Before the Iowa Anti-Capital Punishment and Prison Discipline Society, on the 11th of January, 1847.

BY HON. CHARLES MASON.

In consideration of the proper subjects of punishment—the redress of public and private wrongs—the correction of the delinquent who is still to be regarded as a child of the State and never beyond the reach of human amendment—the certainty that he shall never again have the power of repeating his atrocities, and lastly, public example—we have resolved to abolish, and do by this present law abolish forever the punishment of death in all cases whatever—though the criminal may have been openly convicted of crimes hitherto capital. Such, Mr. President, is in substance, the preamble of a law by which an enlightened Italian prince of the past century became a worthy object of emulation to all those who are desirous of being ranked among the benefactors of the human race. For the purpose of inducing the legislators of our own State to imitate this magnanimous example, an association has been organized in this place, and we are now met to celebrate its first anniversary.

We are bound on no quixotic crusade against existing establishments. The name of our association denotes that we do not seek their overthrow without providing an efficient substitute. But we do contend that it is the duty of government not to extend punishment beyond the narrowest limits of efficiency, and that all its legitimate objects can be fully attained without a blind adherence to the bloody sanctions of existing codes.

We do not assume the position that under no circumstances has society the right of taking human life. The right of self-defence against great and remediless injury—even at the expense of the life of the aggressor is as sacred to communities as to individuals.

But this is a right founded only upon necessity, and limited strictly to the extent of its basis. The individual may not kill in self-defence, while any other feasible and adequate remedy is within his reach. A violation of this rule involves him in guilt of the deepest dye. We hold that the State is in like predicament, and that unless justified by strong necessity it cannot blamelessly extinguish the life of any of its members.

We go further and aver that it is not a legitimate excuse for continuing this barbarous punishment that as yet no adequate substitute has been provided. We ought to provide one as early as practicable and the blame consists in having neglected to do so. The individual manslayer is now guilty unless he shall have taken all reasonable precautions to avoid the dreadful necessity to which alone he must look for his justification. He who needlessly exposes himself to attack is but little less culpable than he who seeks it and who if he slays becomes a murderer. We maintain that the State is not absolved from criminality on the plea of necessity if with a bloodless remedy fairly within its reach it neglects that remedy and wantonly takes away that life which it cannot restore.

But upon this subject we exercise no bigoted intolerance. We do not condemn indiscriminately all who dif-

fer from us in opinion. We know that reason and conscience are controlled in a great degree by education and habit, and we believe that he who in sincerity and truth according to his best ability follows these great guides of human action may cause us to regret—but never justly to condemn. How many thousands of the human family sincerely believe that republican institutions and liberal laws are wholly incompatible with a well regulated government. Such a belief however opposed to our own notions and experience is no cause of quarrel. Nor should the pagan idolator whose erring religion requires him to offer up a human sacrifice to appease the vengeance of the God he worships be beyond the folds of the broad mantle of our charity. Though misguided and distorted it may be religion still by which he is actuated and which under other circumstances and by different training might have produced the choicest fruits of virtue and holiness.

It is with this same charitable feeling—that error is not crime—that we regard the condition of those who suppose that the strongholds of human society would be cloven down and the laws of the Almighty overturned unless for certain offences the community should gather itself together and deliberately strangle one of their fellow creatures, then entirely within their power and whom they could by milder means have prevented from repeating his offence.

The advocates of capital punishment are certainly guided by mistaken views of religion and policy, and in all kindness we desire to convince them of their error. Draw near then and listen all ye advocates of the gallows—whether as a political or religious institution—while we friendly view some of the most prominent arguments upon which your favorite system rests.

You tell us that the community is unsafe while the murderer is allowed to live. Why not then put to death the drunkard or the maniac either of whom is far more dangerous to the safety of mankind than he who excited by high provocation has once shed the blood of his adversary, and thereby rendered his own life forever afterwards one prolonged scene of internal suffering and remorse. It is true that by the process of extermination you prevent a repetition of the crime by the same hand, but—as has been observed by Sir William Blackstone—that magistrate must be esteemed both a weak and cruel surgeon who cuts off every limb, which through ignorance or indolence he will not attempt to cure.

But the terrors of capital punishment are to deter others from committing a like crime. Has it ever done so? I have heard it observed that the frequent murders committed in this region of late, furnish a strong argument in favor of retaining the present sanguinary law. How so? Have not these very murders been committed while that law was in full force? What would be thought of the physician who should persist in a particular course of treatment merely because it had thus far been attended with an alarming and unusual degree of mortality. If the murders above alluded to prove anything it is the inefficacy of the present law, and calls loudly for change.

It may not be improper to advert to these cases a little more in detail. In the spring of 1845, McCauley was sentenced to be hung in the county of Van Buren. While he lay in jail awaiting his execution—before any steps had been taken to procure a new trial—a most atrocious murder was committed in the adjoining county of Lee. The house of a German clergyman was en-

tered by ruffians in the middle of the night with the apparent intention of murdering the whole family, and himself and son-in-law were brutally butchered almost in their beds.

Two young men by the name of Hodges were arrested as having participated in this crime. They were tried and convicted. Within forty-eight hours after they were sentenced, a brother of theirs who was just returning from attending their trial, was murdered in the streets of Nauvoo; and within the few days that intervened between their sentence and execution, a mid-day robbery and murder was committed in the neighborhood by the hands of some of their own associates.

Five young men were hung for these crimes in 1845. McCauley in the meantime obtained a new trial, which took place last spring, and resulted in a second conviction. While he was lying again under sentence of death another homicide took place in the same county of Van Buren, for which an individual has since been indicted for murder and now awaits his trial.

To my mind, such results do not furnish a very strong argument in favor of the system under which they have been experienced. In a community where sentence of death had never before been pronounced by a civilized tribunal, and in which no unusual degree of atrocious crime had ever before been exhibited, one conviction was followed by two murders, and these again by others in quick succession. Were they cause and effect? If there is any probability that such was the case we cannot too soon try a different course. At least the present law and the practice under it have not in this case apparently exerted a very powerful preventive influence. Nor have they ever done so. To prove this let us appeal to a few facts derived from history.

In Blackstone's time not less than one hundred and sixty crimes were in England punished capitally. At the commencement of the present century, the catalogue had been augmented to near three hundred. Yet the commission of these very offences was far more frequent there than in countries where a more wise humanity had been disseminated through the statute book. Mr. Livingston, in his celebrated report to the legislature of Louisiana, states that within a given period, forgery was eighteen and larceny ten times more frequent in London, where these crimes were punished capitally than in New Orleans, where they were not. Nor was this disproportion attributable to a difference in the general tone of public morals in the two cities—for during the same time, murder which in both places was punishable with death, was twenty seven times as frequent in New Orleans as in London.

Within a few years past, the English Parliament satisfied of the error of their previous course, have been retracing their steps until at the present time only ten offences are capitally punished by their law. All the statistics within our reach, show that the catalogue of crime in that country has been in the meantime undergoing a great and continual diminution.

In the tenth annual report of the Prison Discipline Society, it is stated that in 1794, the legislature of Pennsylvania, abolished capital punishment in all cases, except for murder in the first degree. Since that time although the population of that State has increased to a vast extent, and although the tendency to crime growing out of luxury and trade and a dense population has all the while been increasing even in a greater ratio, still the aggregate of crime is not greater now than it was then.

Instances almost numberless might be rehearsed, but it is useless to multiply examples on this subject. All will be disposed to admit the uselessness and evil of capital punishment except for murder and perhaps one or two other of the more heinous crimes, still it will be urged that to restrain these nothing short of the death punishment will suffice.

Reasoning from analogy is it not fair to infer that if the substitution of a milder punishment has proved sal-

utary in relation to the lesser crimes it may at least do so in relation to the greater? If it has succeeded satisfactorily as far as it has been tried, shall we stop short where we are, and stubbornly refuse to extend the humane principle farther? We ask but a fair experiment. It will not endanger your lives—your property, or your institutions, and you can easily retrace your steps if you find the measure unsatisfactory.

But we are not left to argument alone. Experiments, (few and far between it is true) can still be brought to our aid.

For more than two hundred years during the palmy days of the Roman republic, the life of a Roman citizen was by all the law held sacred. Capital punishment as it regarded them was unknown. And yet civil society not only existed but an almost unexampled degree of national prosperity and greatness were attained, without the aid of the guillotine or the gallows. We have no definite statistics in relation to the exact working of the system, but what greater safeguard against private murder in that republic cannot well be conceived, than the reflection that the Roman law omnipotent for other purposes, drew back and could not pass the vestibule of the sanctuary of a Roman life.

In 1741, when Elizabeth, the daughter of Peter the Great, ascended the throne of Russia, she determined never to take the life of any of her subjects. During a reign of twenty years she made good this laudable determination, and yet, even in that then savage country, there was no increase of crime. Even to this day capital punishment is unknown in Russia, except for treason and other State offences, such as are unknown among us, and all this without any extraordinary increase of crime in that Empire. It is true that other cruel and brutal punishments have in some instances been substituted, yet who will deny that punishment of a milder class, would not have been an equally efficacious substitute? Branding, maiming, torturing, the knout, and all the other revolting punishments but that of hanging, are discountenanced by our laws and by the moral feeling of our people as not only inhuman but ineffectual.

In 1765, Leopold, afterwards Emperor of Austria, became Grand Duke of Tuscany, a station which he occupied for a quarter of a century. Influenced by the counsels of the celebrated statesman and philanthropist Bucaria, capital punishment was abolished in that country, during his whole reign. We have the authority of Dr. Franklin, for stating that within that Duchy, only five murders were committed for twenty years during this period; while in the city of Rome and its immediate vicinity where capital punishments were inflicted with great pomp and ceremony, sixty murders were known to have been committed within the short space of three months. The states of the church which include the city of Rome adjoin the Grand Duchy of Tuscany. The character of the inhabitants, their religion and manners are the same.*

We have also good authority for stating that if in Tuscany, we take three periods of twenty years each—one during the reign of Leopold—one immediately previous thereto, and the third immediately after his humane laws had been overthrown by the tornado of the French revolution, it will be found that by far the least crime was known while the milder law was in force.

Thus, in the neighboring States, peopled by inhabitants of the same character, murders are found incomparably the most frequent where they are capitally punished. In the same state at different periods, murders are found much more rare during the time in which capital punishments are abolished than either before or afterwards. Could any one set of experiments be more satisfactory or conclusive? If like results have not more frequently been experienced, the obvious reason is that no other trials have been made. The triumphs of reason and truth over ancient error, have hitherto been

* See O'Sullivan's Report to the New York legislature, page 106.

few, because prejudice has as yet permitted but few fair contests. Wherever experiments have been made, whether in relation to greater or lesser crimes, they have always been successful. Nothing more was possible.

But, it is reasoned, how can an effect spring from such a cause? In morals as in physics, the result must be in proportion to the force applied. The severer punishment should therefore deter from crime, more effectually than the milder.

Those who reason in this manner act from very mistaken apprehension of the philosophy of human nature. Our daily experience in the training of children, teaches us the important truth, that mild reasons are far more effectual than brutal violence. There is a principle in every human bosom which prompts to the resistance of tyrannical force. Brutal and inhuman punishments arouse this resistance, which counteracts their very object. It is in consequence of this, that persecutions however bloody, have strengthened any cause against which they have been directed.

This propensity was implanted for wise and high purposes. From it have sprung political and religious liberty. But for it tyranny would have been eternal.

Man was created a rational being. The Almighty intended him to be operated upon through his reason, and not through his fears; and although the latter may sometimes be successfully appealed to, that system of government which is founded upon them, as a basis, is radically and incurably defective. In the present state of society is not capital punishment a part of such a system?

The State is but a large family. Men and women are its children. If they err, reclaim them, causing no more pain than is necessary for that purpose. Convince them that your chastisements are dictated by parental love and not by vindictive vengeance. If you would have them respect your authority, visit not their transgressions with violence and blood. Wage no war of extermination against transgressors, and give them not thereby any plausible pretext for their retaliatory atrocities. Admonish them by mild punishments, and if these are ineffectual, treat them as you would treat the lunatic.

The longer I live, the less difference do I all the while perceive between crime and misfortune. A mental organization constitutionally defective—a vicious system of early training and education—exposure to the contaminating influence of evil example—poverty, ignorance and strong temptation—these are the most prominent causes of those acts which send men to the penitentiary or gallows. It is true, that for some of these causes the criminal is himself responsible, and might have avoided their consequences, but not more so than he who by his own vices has produced that absolute mental derangement which shields him in future from all legal and moral responsibility.

Do I then propose to allow crime to be committed with impunity? By no means. I would convert your prison system when completed into an asylum, for all those afflicted with any kind of mental diseases—where each one could be treated according to the nature of his malady—where the criminal and the lunatic could be confined upon the same principle and with the same object—their own cure, and the public safety and protection.

Crime indicates a diseased mind in the same manner that sickness and pain do a distempered body; and as in the one case we provide hospitals for the treatment of severe and contagious diseases, so in the other, prisons and asylums should be provided for similar reasons. They ought to be conducted upon a like principle.

What though the criminal has reduced himself to his present condition by his own act, punish him not from malice or revenge. Would you wantonly torment the patient who had by his imprudence, his folly, or his sin, brought his disease upon himself? Or would you put

him to death, on the ground that his malady was incurable, and might prove contagious? Treat, then, the mental disease as you would the physical distemper. Effect a cure if practicable. Restrain the patient long enough to secure this object, and prevent the danger of infection, but no longer. Let the dread of such needful restraint operate incidentally, to prevent all persons from voluntarily rendering themselves its subjects, whether as criminals or as lunatics, and nothing further in the nature of punishment will be necessary.

I regret that in the constitutional provisions relative to the fund placed at our disposal by the Federal Government, a small portion was not set apart for the completion and organization of such a system; not as an interference with the enlightened principle upon which the convention acted, but because such an institution would be a part, and a most natural part, of the great system of education which they intended should be entire and perfect. And much do I hope that the day is not far distant when our people will be willing by other means to make provision for this most important object. If direct taxation is to be resorted to for the benefit of common schools—why not for that of the penitentiary, which is of equal importance and far more imperative necessity.

The prison as I would have it organized is but supplementary to common schools. What the one leaves undone the other would accomplish. The one protects the youthful mind against the formation of criminal propensities—the other would deal with the individual after crime should have taken root and become developed. The object of the one is prevention—of the other, cure. Why then should the one be pampered to the entire neglect of the other.

But to return—you will tell us that he who will commit deliberate murder, deserves death, and should die. And are you then prepared for the entire establishment of the retribution, or would you ask for yourself an exemption that you deny to others? Have you no occasion yourself for the petition "forgive us our trespasses as we forgive those who trespass against us?" Had you been in the Jewish crowd at a former day, would you have been ready to cast the first stone at the erring female, when Pharisees hesitated and shrunk away rebuked?

If all this be so, would you still have the law of the land bring itself down to a level with the common trawler whom a principle which he calls honor compels to return blow for blow—instead of imitating that divine forbearance which punishes for reformation, but never for revenge.

At all events, before you insist upon the continuance of your rule you should find some means of detecting guilt as infallible as the stings of conscience. How widely different is the case in this respect at present. Examine the criminal records of the world and you will find them crowded with instances where men as innocent as any of us, have been made the victims of your irrevocable punishment—to say nothing of the still greater probable number of cases where the truth has never yet come to light.

They had homes which they loved as we love our own. That light with which the all creating hand has lighted up the world for animated nature, was as sweet to them as to us. For them, as for us, bloomed the green earth. The glee air breathed—the blue star-lit heavens were unrolled—and the glorious light of day beamed for us all alike. Children clustered around them—wives cluster to them, and parental age leaned on them for support—but these, and all the other thousand sacred ties that bind us to life, were ruthlessly sundered by the hand of the executioner.

In times of high excitement, convictions have sometimes been procured without proof. Circumstantial testimony, seemingly conclusive, has at other times proved fallacious—positive evidence has again been the

result of mistake or perjury, and even the full and deliberate confession of the accused himself has not always been an infallible proof of guilt. And thus have men—our fellow beings—children of the same faith—our equals in regard to all the rights which heaven has so profusely lavished upon us all—without a fault of their own, been sacrilegiously immolated in order not to depart from the savage rule that the murderer deserves death. The next month, or the next year, the truth has been made manifest, but human law has in the meantime paralyzed its own power to mitigate, in the least, its own injustice.

How fortunate for us in such cases, that our own rule of life for life cannot be measured out to us. Like the drunken homicide we are guilty of murder—not in the individual instance; but in continuing a practice of which this is the natural and probable consequence. This one consideration should to the conscientious mind, outweigh a thousand fold all the arguments of those who advocate the continuance of this irrevocable punishment.

But I am willing on this subject to merge the *man* in the *politician*—to silence the voice of nature and submit the whole matter to the test of expediency.

I have already offered some reasons why capital punishment is not the most effectual remedy to prevent the crime of murder, and have cited experiments in proof of that position. I will briefly allude to two or three other reasons, and then close this part of the subject.

He who would have his lessons effectual, should teach by example as well as by precept. "Thou who sayest do not kill, dost thou kill?" The late Mormon prophet while he taught sobriety in others, is said to have become frequently intoxicated himself, and upon being reprov'd therefor, would reply—that he did so for the purpose of teaching his followers the sin and absurdity of such conduct. How much more philosophical are the inculcations of that statute which directs the taking of human life than human life may not be taken.

But this is not all. By every execution you weaken one of the strongest safeguards which nature has provided against the crime of murder—the instinctive feeling which causes us to shudder at the very idea of depriving any living thing of life. What could induce the child to butcher the lamb? He who has never witnessed a violent death hardly needs a law to prevent his committing the crime of murder, however weak may be his moral restraints.

But practice soon changes all this and causes us to witness the slaughter of a brute, or even of a human being, without a shudder. Nay more. It is with our intellectual tastes as with those of the senses. Whatever produces strong excitement, however unpleasant at first, becomes by use not only agreeable, but indispensable. He who has fainted at the sight of human blood, becomes the callous surgeon, to whom the mangling of the human frame is almost necessary for his happiness; or he seeks the battle field as the only place where he can sufficiently gratify his acquired propensity for carnage—or demoralized and depraved, he becomes the murderer from inclination, and feels a horrid pleasure in the very destruction of human life. The Roman Emperor, who first wept at the necessity of signing a death warrant, became by custom, the monster, whose appetite for destruction increasing by what it fed upon, and becoming at length insatiable, prompted him to wish that the Roman people had but one neck, that he might slaughter them all at one blow. Let the laws beware how they aid in the creation of this vitiated, this diabolical appetite.

"Away," says Cicero, "with this familiarized butchery from the State. Allow it not on pages, to prevail any longer in the commonwealth. It has not only the disastrous effect of cutting off so many of your fellow-citizens in a most atrocious manner, but it hath even rooted out from men of the mildest dispositions the interment of mercy, by the familiar practice of the statutes."

It was thus that in revolutionary France, the guillotine was once fed with victims with such frequency that human beings were slaughtered with as little ceremony and compunction, as oxen are slain in the shambles. Crime in all its horrid shapes was then spread broadcast over that devoted land. The example set by the State was naturally followed by individuals. Multiplicity of executions produced their natural fruits—multiplicity of private murder.

In another respect the example of capital punishment produces an effect, the very reverse of that intended. There is a pleasurable excitement in the very danger of death, which many men rather court than avoid. We have recently seen a call for fifty thousand volunteers responded to by an offer of six times that number, and this, although it was morally certain that at least one tenth of all those who should join the army, would leave their bones among the mountains of Mexico. Let it have been equally certain that not one life should be lost but that one tenth of all who enlisted would be compelled to labor for life within the bowels of those mountains, unheard of and unpitied, and who can believe the alacrity for enlistment would have been as great.

But it will be said there is a wide difference between braving a death of glory, and one of ignominy. He who kills from the impulse of fury or revenge, never reflects upon the result, or if he does, it is to prefer death to imprisonment—which most men would do when regarded from a point of time as remote as that which usually intervenes between crime and its punishment. It is only your calculating, professional murderer, who looks much at consequences. Of his tastes you must not judge by the standard of an ingenious and unvitiated mind. The world in which he has lived, is different from yours. The fame he covets is not that of doing good and dying nobly for his country, but that of being true to his comrades in guilt, and dying, if needs be, like a hero, on the gallows.

Hark! the music sounds, and the culprit is on his way to the place of public execution, to atone for his daring crime, by an awful but sudden death. He has been arrested, imprisoned, convicted. His long incarceration, and the cruel fate that awaits him, joined to the reflection that he is now within the grasp of the law, and deprived of all power of further mischief, has caused every vindictive feeling to melt away, and to become absorbed in one overwhelming sentiment of compassion for his fate, and regret that his life cannot be spared. See! he is riding upon his coffin, and surveys, without dismay, the files of soldiery that are guarding his passway to the grave. He has reached the gallows, and with a firm step ascends the scaffold. The hills around are covered with thousands of spectators. There is the gray haired matron, and there the blooming maiden, the father with his troop of urchins, the mother with her infant, and the grandsire upon his crutch; and more than all, there is the youth, panting for enterprise and emulous of praise—all watching every motion, and listening to every word, that they may hereafter detail the same to their wondering auditors. The usual ceremony has proceeded, his clerical attendants admonish him that in another hour he will be in the presence of his Creator: yet he quails not—with a firm voice he has made his "dying speech." The executioner adjusts the cord and the cap—not a muscle is allowed to quiver. Oh! must he die—so young, so bold—so full of life and health, and strength? is the unsyllabled ejaculation of every breast in that vast multitude. The axe is raised—every breath is hushed—it falls—a shriek from the crowd, and a few struggles from the victim, and all is over. The multitude go home to admire, and wonder, and tell; while he who has thus come to his end, is canonized as a martyr and hero, by his comrades and accomplices in guilt.

Such is the picture which the present system presents to the imagination of the young offender, as the worst that can happen from his career of crime, after the thou-

sand chances of escape, of acquittal, or of pardon, which are so vastly increased by the dreadful severity of the death punishment—and such, too, is frequently not far from the reality. Not a soldier who laid down his life at Palo Alto, or Monterey, has excited warmer admiration, or met with higher praise than has been bestowed upon Stephen Hodges, or John Long, in the particular community in which they lived, and whose applause was the fame they most sought. And a kindred feeling found a much wider range. If you think to deter from murder by such exhibitions as this, you will find yourselves most signally mistaken. I tell you that if there was an accomplice of the convict in the crowd of spectators on such an occasion, he has been confirmed in his course. If there was one whose mind was prepared for the reception of the seed which shall ripen into the blackest guilt, that seed has there been sown.

But reverse the picture. Let the law hold human life sacred, provide a safe receptacle for felons of every grade, in cases of murder, at least, annihilate the power of pardon, let the entrance to the gloomy receptacle be as irtraceable as the entrance to the grave, and you will have a system as much more effectual than the present, as it is less brutal and demoralising.

It will prevent the murderer from playing the hero. It will do away with the disgusting and brutalizing exhibitions which are a disgrace to our age and country. It will render punishment a more certain consequence of transgression. It will prevent the abuse of the plea of insanity, and the still greater evil of punishing men, as felons, who are really insane. Above all, it will prevent the legal murder of innocent men, and enable the State, in some degree, to atone for its involuntary injustice, when any such may be convicted.

I trust then, we may fairly conclude, that as far as humanity and public policy are concerned, the present law should be expunged from the codes of all civilized States.

But it is said, admitting this to be true, still capital punishment ought not to be abolished because it is a divine institution. "Whoso sheddeth man's blood, by man shall his blood be shed," is understood by many at the present day to be an inflexible law of universal obligation—so much so that although the dictates of reason, the pleadings of humanity, and the rules of an enlightened public policy—all call for a change, we are not permitted to dispense with what the Almighty has enjoined.

Is it true that the *Christian* religion, arbitrarily calls for the shedding of human blood? That religion, the advent of whose author was heralded by the songs of "peace on earth and good will towards men"—which discountenances throughout the principle of retaliation—which teaches in every page, the doctrines of forgiveness, and mercy, and love? Who will believe it till he is compelled?

It is the opinion of able commentators that the words which have been regarded as a command given to Noah and his posterity to take blood for blood, are, when properly translated and understood, merely a prediction. Like the language used at a later day, "they who take the sword, shall perish by the sword," it is believed merely to declare the natural consequences of engaging in a course of violence and homicide.

This would be in strict analogy with many other of the recognized laws of our creation. Thus he has established the laws of organic life, which prohibit, among other things, all intemperance and excess. And to the ear of enlightened reason, he has declared in language as audible as that used to Noah. "Whosoever violates the law shall surely die."

Again he has established his code of physical laws, which are not to be violated with impunity. One of these, for example, declares in effect, that whosoever shall attempt to cross the ocean in an unsound vessel, shall be drowned in the depths thereof. These are general laws,

and merely affix the natural consequences of transgression.

And in regard to the law given to Noah, it is contended that it is tantamount to the declaration—if you engage in the practice of shedding human blood, I will affix this natural consequence that you shall lose your life by the hands of man, I will keep alive such a principle in the human breast, that violence and wrong shall not go uncompensated, even in this world.

Again, it is unquestionably true, as is stated by the best Hebrew scholars, that the words in the original, which have been translated as in our version of the scriptures, admit with equal propriety of being rendered, "Whoso sheddeth man's blood by man *may* his blood be shed." This would merely give permission to the State to inflict capital punishment for murder—which in that age of the world and state of society, was in fact the only effectual remedy.

And again, as the grammar of the Hebrew language contains no neutre gender, the same words may be correctly translated, "*Whatsoever* sheddeth man's blood by man shall *its* blood be shed." Which would direct a sacrifice of the beast that should have occasioned the death of a human being. Such a provision was found in the Mosaic code, and was doubtless for the purpose of inculcating, by this solemn ceremony, the awful sacredness of human life.

But I have no time to devote to the farther discussion of this matter, and shall dismiss it with one reflection. This text of scripture is seen only through the mists of fallible translation, and is involved, at the least, in much obscurity. He who will read the context, and particularly the verse immediately preceding this supposed command, will, I think, find it exceedingly difficult to obtain a very clear conception of the exact meaning of the language.

But there is a command of at least equal authority with the other, declaring "thou shalt not kill," which admits of no misconstruction and is involved in no ambiguity. A precept which is written on the human heart in characters not to be obliterated, and which says to man in his associated, as well as in his individual capacity—thou shalt not take human life except in obedience to that still paramount law—the law of self-defence.

But give this command to Noah the full meaning for which the advocates of capital punishment contend. Still I deny that it is a law of universal, eternal obligation, like those which prohibit murder and theft and false-swearing. Such laws are but conformations of those already written in the heart, and extend to the past as well as to the future. When Abel was slain, the crime was as great as though the decalogue had been previously promulgated; but did any one ever suppose there was sin in allowing Cain to go unhung equal to that which he had himself committed. True the sparseness of population at that time would furnish an argument against the destruction of Adam's sole surviving son, but if the law is thus to yield to expediency, my task is done. It is no longer eternal, immutable, and ought not to be enforced when the state of society rendered it useless and pernicious, as at present.

Supposing, however, that this eternity and universality of obligation is only reckoned in one direction and that although not applicable to the time of Adam it is in full force now. Why do you not enforce it? I say, *Why do you not enforce it?* You have in the first place changed its form by abolishing the principle of individual retribution. This is the manner in which it seems to have been originally intended to be executed, if we dare to regard the language of the command and its context as given to Noah, or the more explicit detail of the law, coming from the same source, which was given through Moses to the Israelites. A strict compliance with these commands, in this respect, would constitute murder by our law.

Again, the literal import of this well known command, would seem to call for the blood of him who kills even by accident. This perhaps, however, would not be regarded as a fair and liberal construction of the language. But clearly there can be no doubt but what it covers all those cases which are embraced in our statute book under the head of manslaughter. No distinction, like that contained in our law, is made in the command to Noah—none in the Mosaic law. What right have our legislators to make one? Who authorized them thus

to fritter away the law as it came from the hand of omnipotence?

Whatever the Almighty has created is perfect for the use for which it was intended. If this law was to be operative upon us it was the law as he framed it. To say that we will never abolish this law on account of its being a divine institution, and was intended to remain in force through all ages, and at the same time to proceed to mutilate and modify it so as to adapt it to our situation and circumstances, seems to me an inconsistency equalled only by its impiety.

Retrace then your steps and again punish manslaughter with death, or cease to sustain the present law on the grounds that it is of divine ordination. You might as well attempt to turn the earth back in her orbit as to effect the former of those objects. Resolve then upon the latter. To my mind the course is perfectly clear and free from all difficulty. I would reason in this manner. In the early ages of the world, when men were semi-barbarous, there was even a stronger necessity than at present for some efficient means to prevent the crime of murder. Migratory and unsettled in their habits, and unprovided with prisons or other adequate means of punishment or restraint the summary mode of self-protection by extermination, was justifiably resorted to by society. As governments were but imperfectly organized, especially in relation to the executive power, great uncertainty prevailed in regard to the regular execution of the laws, and the principle of individual retaliation was adopted.

Accordingly, we find, in the Mosaic law, it was not the State that upon due proof and in legal form and manner deprived the delinquent of life; but the "avenger of blood" was made the executioner of the law. The natural feelings of revenge and retaliation were unchained by divine authority, and were commanded to do the bloody work.

But, after a lapse of ages, a time rolled round, which called for change. A new dispensation was provided to meet the altered condition and wants of the world, and to serve as the ushering in of a new era. The old Draconian code of retaliation and blood, was abrogated, and in its place was instituted one of mildness and mercy—one that should be introductory to a higher order of civilization and happiness—one that should work the final abrogation of all wars and violence, revenge and bloodshed. Then it was that the old rule of "an eye for an eye and a tooth for a tooth" was expressly disapproved by the founders of the new religion. How can his followers say that the law of life for life, which is but a part of the same antiquated rule, was intended to be retained and kept in force forever? No divine law was ever made up of such discordant elements, and there is nothing in the New Testament—the Christian's statute book—to warrant such a construction, but all the reverse.

To sum up the matter, then, it seems to me that the scriptural advocates of capital punishment are driven to this position. "We admit that it is no longer necessary as a sanction for the municipal law. We grant that other kinds of punishment would, in the present condition of the world, prove equally efficacious, and be much more humane and accordant with the generous feelings of our nature; but still it is called for by our religion, as an expiatory sacrifice to cleanse the land from the stain of murder."

What? does your religion countenance and require the offering up of human sacrifices for any purpose whatever? Has not the God you worship been advantageously contrasted on this very account with Moloch and Juggernaut, those dread deities of pagan superstition? Would you not most zealously contend that the religion which required human victims to be thrown into the fiery bowels of the one, or thrown down before the crushing wheels of the other, to appease their vengeance or propitiate their favor, or to atone for any real or fancied sin, could never come from Heaven? And yet, what great difference does it make whether the victim be consumed by fire, crushed into the earth, or **HUNG BY THE NECK UNTIL HE IS DEAD.**

I have a few words of kindly but earnest admonition to give to those who contend that the integrity of God's laws can only be preserved by the hand of the hangman, and who invoke the aid of their religion to prevent the successful introduction of that reform which we are endeavoring to establish.

I doubt not but that in your conduct in this particular, you are actuated by a sincerely pious wish to do your duty and benefit the religion you profess. But has it never occurred to you that you may, all the while, be rendering it a very essential disservice? Have you never reflected that one indiscreet friend is often more prejudicial to any cause than two open and avowed enemies? Do you not remember that with motives perhaps as pure and zeal as fervid as yours, men have raised the stake and lighted the faggot, to offer up their fellow man a

sacrifice to their supposed deity and their religion? Have not many of the great reforms in religion and politics, which have blessed mankind, been met by the cry of "infidelity," "atheism," "the church is in danger," "God's laws are in danger," and other catch-words of misguided piety? Do you not know that many of the most useful discoveries, even in science, have been opposed by the sincere, but misguided friends of religion on account of their supposed contravention of the literal reading of some text of scripture, and that thereby its enemies have been furnished with some of their sharpest weapons?

Even in our own time, the sublime science of geology—"the earth's own history of itself"—has been derided, and the truths it taught assailed, because it asserted that the earth had existed for more than six thousand years. This was in opposition to the literal reading of the Mosaic history, yet there was the evidence in the great volume of Nature, written by God's own hand—requiring no translation—admitting of no mistake, and men were at last compelled to believe. It was finally concluded by all intelligent commentators that the bible was not intended as an exact treatise upon natural science—that the term "day" in the translated scriptural history of the creation is not to be understood literally, but means a certain period of time, and that there were six of these distinct periods or epochs in the creation of the world up to the time when man was placed thereon as lord of its inhabitants—and this, it is said, is all confirmed by geology.

Reflect, too, a moment, upon the mistaken zeal which caused the persecution and imprisonment of that venerable Italian philosopher and sage who reflected so much honor upon his country and his race. He has been teaching that the sun is the centre of the solar system, and that the earth, together with the other planets, revolves around him in her annual orbit, and has thereby aroused the pious zeal of those who understand the bible, in various places, as teaching that she is immovable, and that the sun makes his daily circuit around her. His work has been examined by a congregation of cardinals, monks and mathematicians, and condemned as highly dangerous, and he is called to Rome in midwinter, and at the age of sixty-seven is thrown into the prison of the Inquisition. After some months he is brought before that dread tribunal, for sentence rather than for trial. In vain does he attempt to convince his judges of the sublime truths he has discovered. In vain does he remind them that the bible was given to teach religion and not astronomy. Thinkest thou to enlighten the wisdom, or baffle the religious zeal of the Holy Inquisition! Down—down upon your knees, old man—confess your errors, renounce your heresies, and receive the needful pardon for your impious attacks upon our holy faith.

Who can resist authority upon whose nod awaits the dungeon and the rack? The veteran philosopher kneels and repeats the words of the prescribed formula, "With a sincere heart, and in good faith, I abjure, I execrate, and I detest, all these my errors and heresies,"—"And yet it moves, after all," muttered he to himself as he rose from his knees and gave the earth a stamp with his foot. Veneration for science and indignation for his compulsory falsehood, overmastering, for the moment, the dread of the Inquisition, and the further imprisonment that thereupon awaited him.

And, sure enough, it did move—the infallible Pope—the college of cardinals—and the Holy Inquisition to the contrary notwithstanding. The punishment of the gray haired votary of science stands recorded as an eternal monument of glory to himself and ignominy to his persecutors, who had mistaken their office—been led far astray from the truth by a narrow sighted adherence to the literal language of the bible, and converted the functions of a merciful religion into an engine of intolerant and cruel severity.

I intend nothing offensive by referring to this remarkable case. It is not my purpose to institute a comparison between the opposition presented to the truths of science then and that made to the proposed reform in our penal code now, farther than this:

Except as it regards one particular people, the bible was no more given to teach the science of government, than it was to teach the science of astronomy, and a literal and pertinacious adherence to some casual texts of translated scripture, seems to me as ill judged in the one case as in the other.

The effect, too, of religious opposition will be the same now as then. You may embarrass and retard—you cannot prevent the triumph of truth and correct principles. The reform we seek will progress. Sooner or later it will be complete. Laws are in operation as powerful as those which move the earth in its orbit, though not as mathematically exact. They come from the same author, and control the revolutions of the moral world as gravitation does those of the planetary. In your im-

potent self-sufficiency, you can, if you choose, say to this world of public opinion, "stand still." As far as your power extends, you can prescribe those who predict its progress, and who insist that such progress is in accordance with laws ordained by the Almighty. But it will move after all, and your mistaken notions of religion with which you seek to obstruct its career, will stand rebuked like the impotence of the Inquisition, directed against the doctrines of Galileo. Weigh well your course lest you do that for which you will hereafter repent.

And now Mr. President, my argument is ended. I have used strong language, for on this subject I have reason to feel deeply. Within the last two years it has been my unwelcome duty to pass sentence of death upon three young men, each of whom now moulders in a felon's grave. Two of these died asserting their innocence with their last breath; and, although there were good reasons for believing these assertions false, still the reflection that they went to their final account with a lie upon their lips, is scarcely less dreadful.

Sir, with the sentiments I have long entertained on this subject, I felt a strong reluctance to performing my part in these tragedies. This was, however, finally silenced by the reflection that in my official capacity I was but a part of the passive and irresponsible machinery by which the car of Juggernaut was propelled.

But this did not satisfy my scruples as a citizen—for in that capacity I was one of those who were responsible for the continuance of that law which made the body politic a murderer, and I then resolved to leave untried no reasonable effort to effect a repeal of the statute which was all the while involving each of us in one dividend of a great public crime. So far as the present occasion is concerned, I have, to the best of my ability, redeemed this pledge. I have done.

THE CHRISTIAN AMBASSADOR.

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The Resurrection of the Just and the Unjust.

"And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." (Acts xxiv : 15.)

There is some difficulty in understanding these words. The difficulty lies in the statement of Paul, that the Jews allowed the resurrection of the dead, both of the just and unjust. Now according to all the testimony we have in regard to the opinion of the Jews upon the resurrection, it is evident that they believed in the resurrection of only the good.

Josephus says, "They (the Pharisees) also believed that souls have an immortal vigor in them, and that under the earth there will be rewards and punishments, accordingly as they have lived virtuously or viciously in this life; and the latter are to be retained in an everlasting prison, but that the former shall have power to live and revive again." Again, he says, "They say that all souls are incorruptible; but that the soul of the good man only passes into another body, while that of the wicked is subject to eternal punishment." Kimchi also says, "The benefit of the rain is common to the just and unjust; but the resurrection of the dead is the peculiar privilege of those who lived righteously." And Ben Israel says, "From the mind and opinion of all the ancients we conclude that there will not be a resurrection of the dead, and one common to all men."

These are excellent authorities, and they are confirmed by the circumstances attending the text. Paul says, "Touching the resurrection of the dead, I am called in question by you this day." He also says, "Of the hope and resurrection of the dead, I am called in question." Here the question forces itself upon us, what was the point of difference between him and the Jews? There was a difference, and in consequence of this difference he was arraigned before the Sanhedrim, and charged with teaching doctrines that were false. Had he not said, referring to the Jews who were present at his trial—and

have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust, there would be no difficulty; but the expression, which they themselves also allow, appears to conflict with the opinion of the Jews, and with the accusation against Paul before the Sanhedrim.

I know of no way by which to remove this difficulty except that adopted by Dr. Barnes. He says, that the Jews were not entirely unanimous respecting the resurrection of the dead—that while it was the general opinion that only the good would be raised, some few believed that all, good and bad, would be raised, and they think that Paul, when making his defence before the Sanhedrim, seeing some who agreed with him present at his trial, pointed to them, and said, *which they themselves also allow*. This certainly was an adroit manner of making his defence; for if he could show that some of the witnesses against him agreed with him in opinion he would silence those witnesses, and thus probably obtain a verdict in his favor.

Notwithstanding therefore, the expression, *which they themselves also allow*, we may assume it as a truth, that Paul was arraigned for believing in the resurrection of the unjust; it was this that excited the hostility of the great body of the Jews, and that stirred them up to the opposition they raised against him. They could not endure it, for it made the Gentiles equal with them, and destroyed their idea of a fancied superiority; it was a heresy which offended their pride—a strange doctrine, and a new doctrine, which they could not countenance.

In their opposition to the idea of the resurrection of the unjust, we see what must have been the nature of the resurrection which Paul taught. He could not have taught their resurrection to a state of misery; for if he had, it would not have been in the least offensive to the Jews. What they objected to, was the introduction of new doctrines, teaching favor to the Gentiles. The Jews had long claimed, not only a peculiar sanctity, but peculiar rights to divine favor and mercy in consequence of that sanctity; and they were indignant at the introduction of everything which conflicted in the least with their pretended claims to special rights and privileges and blessings. Nothing could conflict more with those claims, than to teach that the unjust, by whom they understood the Gentiles, would be raised to a state of glory. It was horrible in the extreme.

But suppose Paul had taught, as is generally believed in our times, that though the unjust would be raised, it would be to a state of endless pain. This would have been essentially the same as the Jews believed, and no doubt would have been entirely satisfactory; for what they seemed most tenacious about, was the endless punishment of the Gentiles; in what way they were punished was immaterial; if they were thus punished it was enough; they were satisfied. But they did not understand Paul to preach such a resurrection of the unjust; for if they had so understood him, they would not have opposed him as they did.

Besides, such an idea conflicted with all their notions of a resurrection. With them the idea of a resurrection was synonymous with endless happiness; they knew nothing of a resurrection to a state of endless pain. Resurrection and salvation had with them the same signification—they meant one and the same thing. In this, the Jews had a great degree of consistency, and exhibited much more of reason and philosophy than do those who believe in a resurrection to endless pain. Here is the difference between them and the Jews. The Jews believed the unjust would be endlessly punished without being raised; and they believe the unjust will be raised and then endlessly punished. According to them, Paul and Universalists offend in regard to the same point—the error for which they are both condemned, is that of teaching the resurrection of

all to a state of perfect happiness. Universalists say, they know nothing of a resurrection into the immortal state, to misery; they admit that the Bible speaks of a resurrection to shame and contempt and to damnation, but that it is not a resurrection in the future world—it is a temporal resurrection; not a reclothing of the mind with a spiritual body, but a bringing forth of man, in this present world, to experience the punishment which his sins deserve. For holding this we are condemned as the teachers of a false faith, and like Paul are called to an account touching the resurrection of the dead. Now it would seem, that in the fact that we are condemned on precisely the same ground that the Apostle was, is a satisfactory defence of our views, for as we agree with him, if he was right, we are right.

O. A. S.

A Blind Man's Offering.

We acknowledge the receipt of a handsome 12mo. of 432 pages, written by B. B. Bowen, a blind man. Though Mr. B. has been blind from childhood, he is a man of good attainments. He was educated at the Perkins Institution for the Blind, where he made good proficiency in his studies. His mind is active, and he acquires knowledge with rapidity. He plays the piano and organ, and is a very popular lecturer. The book before us is well written, and is one of the most interesting works we have ever read. Its subjects chiefly relate to the blind. It contains an elegant likeness of the author. Though Mr. Bowen is poor, and needs the sympathy of the benevolent, we would not in asking for him the patronage of the public make an appeal only to the kindness of the heart. The book is worth the price at which it is sold. Though we do not think the author's poetry equal to his prose, we are sure that the following will be read with pleasure:

THE REFLECTIONS OF A BLIND MAN.

Ah, yes! to me the world is dark!

No light, no sunshine, greets my sight;
The fair green earth, the bright blue sky,
To me are ever veiled in night.

I ne'er have seen the glorious sun,
Whose light alone hath power to cheer;
Nor gazed at eve upon the moon,
Whose milder beams are yet more dear.

I ne'er have seen the beautiful flowers,
That bloom for brighter eyes than mine,
Nor gazed upon the stars of heaven;
They too for me will never shine.

And I have vainly yearned to see
The form and face of one I love,
Whose low, sweet voice falls on mine ear,
Like angel music from above.

There's nothing bright, there's nothing fair,
That unto me hath e'er been given;
I dwell alone in this dark world,
Unblessed by aught save hope of heaven.

Christian Union—a New Church.

A Union Church was dedicated in Stark, Herkimer County, January 25th. It was a Union dedication—a Union of Universalists, Methodists, Baptists and Lutherans! The Magazine and Advocate gives the following particulars:

1. Voluntary by the Choir.
2. Introductory Prayer, by Br. A. Peck, Universalist.
3. Hymn.
4. Reading of the Scriptures, by Rev. Mr. Daniels, Methodist.
5. Hymn.
6. Sermon, by Br. D. Skinner, Universalist. Text, Joel ii: 23-26.
7. Dedictory Prayer, by the same.
8. Anthem, by the Choir.
9. Benediction by Rev. Mr. Harvey, Methodist.

After an intermission of half an hour, a second service was held, when Br. N. Snell, (Universalist) made the opening prayer, and Rev. Mr. Harvey, (Methodist) preached an excellent sermon from John iv: 24. The whole of the services passed off harmoniously and pleasantly, and were listened to by a large and densely crowded audience.

The house is a neat, plain, wooden building 32 by 42 feet, substantial and well finished, with a modest steeple, or tower, the whole costing about \$1100. It is sufficient in size to accommodate the population of the place, and such a house was much needed, there being no other meeting-house in the place, either for funerals or any other public religious meetings. The population is small, and neither denomination was able to build; therefore the four denominations above named united and built a house together, each owning one quarter of it, and being entitled to occupy it one quarter of the time, which is probably as much as either will be able to sustain preaching. May the same union and harmony continue to prevail in that community which has characterized the building and dedication of the house.

The Law and the Gospel.

The following lines were written by an eminent Surgeon of Philadelphia, whose death was a great loss to the world. They were addressed to his Pastor, who was more inclined to deal in terror than in love. The clergyman is still living, and has recently been appointed to a high station in a Seminary, not a hundred miles from New York city. The lines were handed us by an excellent friend of this city. They were never before published:

When, from dread Sinai, thunders roar'd around,
Aghast the sinner shudder'd at the sound—
But when o'er Calvary's top the Christian's eye
Beholds a Savior calm the stormy sky,
Bright hope succeeds to cheer his anxious heart,
And Faith, and Charity, their balm impart—
Thus from the pulpit, when Fanatic's rave
And dare to curse, whom Jesus died to save,
Launching anathemas with every breath,
To frighten fools and babes with hell and death,
Preaching the Law, the Gospel quite forgot,
No hope of Heaven to cheer the Sinner's lot,
The Christian confidant in Jesus' grace,
Beholds announc'd, the angry preacher's face,
Bids him rail on, till lungs or hearers fail,
And then renew the oft repeated tale.
Jehovah slandered, looks indignant down,
Mercy—the brightest jewel in his crown,
Cease railer, cease, he cries, no more rejoice,
To deal damnation, with unhallow'd voice,
Go, imitate thy Savior's milder mien,
Who, to be loved, needs only to be seen,
Pray more, preach less, and penitently own,
That God has Mercy, though thyself has none.

DR. D.

Judge Mason on Capital Punishment.

We publish to day the address of Judge Mason, delivered before the State Society of Iowa, for the Abolition of Capital Punishment. It is an excellent production, and we bespeak for it a careful perusal. Let not its length discourage any one from reading every line of it. The interest that the subject is exciting in all parts of the country at the present time, has induced us to give a large space to this very excellent argument.

The Ladies Repository.

We have received the February No. of this excellent Monthly. Br. H. Bacon is the editor, and A. Tompkins, 38 Cornhill, Boston, publisher. Price \$2.00. The number contains a very neat engraving of the Oaken Bucket,

A Future General Judgment.

As a theme for popular declamation the notion of a general judgment subsequent to the resurrection of the dead, stands unrivaled. Notwithstanding the unscriptural character of the doctrine, has been so frequently and clearly shown, it is still treated, in defiance of the requirements of candor and the rules of criticism, as a matter of fact, and appealed to with as much confidence as though it could be established by the testimony of the Bible. "The awful, the tremendous bar of judgment," is still referred to, to frighten the weak and timid into repentance, and to aid in the grand schemes of proselytism, with which the religious world is rife. Probably there is no single doctrine that has ever been proclaimed, that has ever exerted so powerful an influence in binding men fast in the chains of errors as this. But thanks to the increasing light and knowledge, that is dawning upon the world, this notion is fast waning in the popular belief, and gradually losing its power to hold men, spell bound with its terrors. We do not propose, at this time, to enter into the scriptural argument, in opposition to the popular view of the subject, but simply to offer a few suggestions, such as may serve to show its absurdity, and its pernicious moral bearings.

1. In the first place, then, we say, that such a procedure, as that referred to by those who maintain the doctrine of a future general judgment, strikes us as quite unnecessary. It is allowed on all hands that God is omniscient as well as omnipresent. That he is at all times present in every part of the universe, and sees every event as it transpires. If this view be correct then it follows that he cannot be under the necessity of holding a court of inquiry in order to ascertain the guilt or innocence of his creatures. But suppose the Deity were as ignorant of the character and deserts of his creatures, as the most blind and enthusiastic fanatic can pretend. From whom, we ask, is he to derive the needed information? There can be no difficulty in answering this question, if we may take the word, of those who modestly assume, that they will have no further concern in the day of judgment, than simply to act the part of volunteer witnesses against their neighbors. But those mistaken brethren, who, in the excess of their zeal and charity, threaten to bear swift witness against their neighbors, seem to forget that it is a part of the same doctrine "that every mouth shall be stopped, and all the world become guilty before God." In view of this circumstance, we insist upon it that the advocates of this doctrine, shall tell us, where the witnesses are to come from, and by what means they obtained better information than that all penetrating Mind, that sees the end of all things from the beginning," or else agree with us, in the conclusion, that the proceeding for which they contend, is unnecessary, for the only purpose for which it could be needed.

2. In the second place, we remark, that a judgement at the period contended for, would be manifestly unjust. Most partialist sects believe and teach, that "at death, the believers, do immediately pass into glory, but the wicked into a state of torment. So then, millions of our race have already "entered upon the retributions of eternity," and all of the departed enter at once upon a state of weal or woe, and yet, not one of them has had a trial, or sentence. If the state upon which they have entered is an unalterable state, and the wicked are really placed beyond an "impassable gulph," then the judgment must be an idle farce, as it cannot alter the condition of a single soul, and would render a journey across the "impassable gulph," quite a profitless undertaking. But if it be not so, and the final condition of each soul is to be determined by disclosures made at the judgment, then according to the plainest principles of equity, the retribution inflicted in advance of the judgment must be regarded as unjust. There is not a civilized state in existence, that would tolerate such barbarity, as

that. The united voice of the whole civilized world, demands that every offender, shall be tried and duly sentenced before a single stroke of retribution is allowed to be inflicted, and that we must be allowed to say, is a strange and most unwarranted view of the Divine government, which reverses the rule of equity by putting the retribution in advance of the trial and condemnation.

3. But great as is the absurdity, of these popular views, it is even exceeded by its pernicious moral bearings. A sense of the divine presence, and that the eye of God is ever upon us, is one of the most powerful restraints upon sin. But this is effectually destroyed, by teaching men that God does not take cognizance of their actions here, and that they will only be called upon to give an account of their doings, at some remote and uncertain period in eternity. Such were the effects produced by this theological credit system, as maintained by the false teachers in ancient Israel, that the prophet was led to exclaim, that "it is because judgment is not speedily executed against an evil work that the hearts of the children of men are fully set in them to do evil." All experience has proved, that the natural and inevitable consequence, of procrastinating the judgment and the retribution is to weaken the restraint upon the bad passions of men, and to encourage sin. We say then that the doctrine of a future general judgment, as it is held forth in the creeds and teachings of men, is a most pernicious doctrine; and we feel safe in assuming that it is not a doctrine of the Bible, because the scriptures, rightly interpreted, give no countenance to that which is unnecessary, unjust, and positively demoralizing in its tendency. The Bible declares, in unequivocal terms that "there is a God that judgeth in the earth," and that "the righteous shall be recompensed in the earth, much more the wicked and the sinner," and if men refuse its teachings, they must learn its truth from sad experience. S. C. B.

Orchard Street Church.

We take great pleasure in laying the following letter before our readers, for we know that the ladies to whom it is addressed, deserve all the commendations it contains. We witnessed the hearty and devoted zeal with which they prosecuted their object, and know that they neither counted time nor money in its accomplishment. Their success exceeded their expectations. They have a Pastor's warmest thanks for their generous exertions.

LETTER OF THANKS.—The Trustees of the Orchard Street Society beg leave to tender, in behalf of said Society, its thanks to the Ladies, who have given it \$606, which they raised by their late Fair and Festival. The Trustees feel that great praise is due to the Ladies, for their persevering and faithful exertions, and for their generosity in the accomplishment of the object they undertook. Through their efforts a floating debt, which had existed for several years, has been paid, and the church enriched by a beautiful chandelier, and four elegant chairs for the chancel. The Social gathering, by which the large amount paid to the Society was raised, was peculiarly pleasant, all the arrangements for it being very tastefully and judiciously made. The Trustees are aware how much labor it cost the Ladies; and they feel truly grateful to them for their kind aid. A Society which has such sympathy as was manifested by the Ladies on that occasion, has great reason for gratitude and encouragement, and may safely promise itself true prosperity. By order of the Trustees,

C. L. STICKNEY, Clerk.

Williamsburgh.

As considerable inquiry has been made respecting the progress of our new Church in the neighboring village of Williamsburgh, it may not be amiss to state, that the edifice is now rapidly approaching its completion. The walls, beautifully painted in fresco, were finished two or three weeks since; and the whole, it is expected, will be ready to receive the furniture in a short time. Our Williamsburgh friends hope to "dedicate" the house by or before the first of March.

Endless Misery and Insanity.

The history of the doctrine of endless misery exhibits some of the most terrible effects, that have ever been witnessed upon the earth. The maniacs it has made, are in all our insane asylums. The old and the young, the religious and irreligious have had their reason forever destroyed by its horrid terrors. The statistics, as presented by the physicians, at the head of our asylums for the insane, show that immense numbers have been ruined. We wonder that an intelligent people can remain quiet, while such horrid effects are being produced. Jesus drove none to madness; the apostles drove none mad; but our limitarian clergy are driving their hearers to madness in great numbers! And yet, they claim to preach the same Gospel, which Jesus and the Apostles preached! If they do, why are such terrible results produced?

Our attention has been called to this subject, by the following communication, which we copy from a secular paper. We pity this hapless victim of a false creed, and we pity her friends. But will they denounce the cruel doctrine which has prostrated her reason? or will they continue to give it their support? Ought a doctrine which has made so many maniacs as the doctrine of endless misery has made, to receive the least support from any true lover of his race?

A RAVING MANIAC.—On the 17th of January, 1848, returning from a trip on the New York and Erie Railroad, our attention was attracted by the loud and heart rending vociferations of a young married woman, only in her 20th year, who attended by her youthful husband and deeply afflicted parents, was on her way to one of the New York Lunatic Asylums. It was with much difficulty that the unhappy husband and parents could prevent her escaping their grasp, although both arms were pinioned—while her dreadful ravings and agonizing cries fell dolefully upon the ears of the passengers. The thundering tones of her voice were mournfully terrific, and her melancholy situation was deplorable indeed. To gaze upon her dishevelled hair, as it hung in wild confusion over her fine form—or to obtain a glance from the fierce penetration of her fiery eye, was enough to make the brightest eye to quail, the firmest lip to quiver, and the stoutest heart to melt with sympathy, in witnessing so touching an exhibition of human woe—apparently just torn from all the fond endearments peculiar to the domestic fireside. And how must the hearts of her loved husband and doating parents bleed, as they gaze upon this wreck of their fond and cherished hopes—in the person of the once blooming bride, and cheerful daughter.

We entered into conversation with the mother of the young maniac, who informed us that her daughter was the mother of an infant child; that she had not long since arisen from a bed of sickness, and had recently attended a protracted meeting, in the town of Rockland, Sullivan county, where her mind became deeply affected under the influence of strong religious excitement. This, in connection with the disease which still lingers in her system, and bodily weakness, so worked upon her mind, that reason forsook its throne, and she became a prey to the distressing malady which forms the subject of this narrative. She had never before exhibited symptoms of mental derangement.

Her disconsolated parents appeared almost choked with grief when replying to our interrogatories. May heaven remove this dread calamity, and restore the wife to the embrace of her husband and their infant babe—and the daughter to her aged parents.—*Evening Sentinel.*

The Universalist Miscellany.

The February No. of this popular and useful Monthly, has been received. The following is the table of contents:

Simon; his bidden and unbidden guests, by Rev. C. H. Fay. A Sermon on the Pastoral Relation, by Rev. D. Forbes. Hymn, written at the Ordination of a Young Clergyman, by J. Lombard. Benevolence and Purity, by Rev. W. N. Barber. Heaven, No. 2, by Rev. S. C. Hewitt. Parson Grant and his Parishioners, No. 7, by Rev. Peter Benson's Daughter.

EDITORS' TABLE.—The Resurrection of Christ's Body; How does Man become a Son of God? God is good; The New Year; New Publications; Monthly Record.

Centenary Methodist Church, Brooklyn.

A dispute arose in this church some months ago, growing out of the conduct of Rev. Mr. Green, then the Pastor, in relation to the conduct of the notorious John Newland Maffit, his marriage, &c. The Conference, which holds the right to make and unmake their clergymen, how, when, and where it pleases, disapproved the conduct of Mr. Green, and suspended him from his clerical office for one year, declared his pulpit vacant, and appointed another to take his bishopric. The Trustees of the Church thought differently and resolved to retain him as their preacher. The Rev. Mr. Griffiths who was appointed to the pastorate declared to be vacant, was denied admission to the church and parsonage connected with it. He, by the advice of the Conference, instituted proceedings against Mr. Green and his trustees. The following is the decision of Judge Edmonds in the case:

"That the itinerancy of their preachers is a well established rule of the Methodist Episcopal Church, and that their practice of enforcing that itinerancy by means of the Bishops stationing the preachers, without consulting their wishes or those of the congregations, is not contrary to law. That the Centenary M. E. Church, Brooklyn, having been organized in connection with that society at large, is bound so long as the connection continues, by the 'Doctrines and Discipline' laid down for the government of the church.

That their meeting house and parsonage having been built by contributions from Methodists generally and for the use of a Methodist Episcopal congregation, it is not in the power of the trustees to divert them to any other purpose, or to withdraw them from the subordination that was voluntarily assumed at the establishment of the society.

It is no excuse for the trustees that their action has been sanctioned or governed by a majority of the males now worshipping in that house, it being their only duty to see that the temporalities of the society are faithfully devoted to the uses intended by those whose benevolence founded and endowed the church.

That they erred in refusing admission to the relator as their preacher. That it is the duty and has been the practice of this Court to enforce the rights thus established, and that with regard to ministerial offices and corporations it is competent for this Court not only to direct them to act, but the manner in which they shall act. Therefore a peremptory mandamus must be awarded, commanding the defendants to admit the relator to their pulpit and parsonage.

Services in the Several Churches of New York and Vicinity

SECOND SOCIETY.—Church in Orchard street, between Broome and Delancey streets. Services A. M. at 10 1-2 o'clock, P. M. at 3 o'clock, evening, at 7 o'clock. Conference meeting Friday evening, at 7 o'clock. Pastor, Rev. O. A. SKINNER. Residence 73 Orchard street.

THIRD SOCIETY.—Church in Bleecker street, corner of Downing. Services at 10 1-2 A. M. and 7 P. M. Conferences every Tuesday evening in the Lecture room, at 7 o'clock. Pastor, Rev. Wm. S. BALCH. Residence 728 Greenwich St.

FOURTH SOCIETY.—Services in the Apollo Saloon, Broadway, at 10 1-2 A. M. and 7 P. M. No stated Pastor.

FIFTH SOCIETY.—Church in Fourth street, between Avenues B. and C. Services 3 P. M. and 7 in the evening. Conference every Wednesday, at 7 P. M. Pastor, Rev. Z. BAKER. Residence 172 Avenue A.

BROOKLYN SOCIETY.—Church corner of Fulton and Pineapple streets. Services at 10 1-2 A. M., and 7 in the evening. Conference in the vestry, adjoining the church on Pineapple street, Tuesday evening, at 7 o'clock. Pastor, Rev. T. B. THAYER. Residence No. 9. Willoughby Street.

WILLIAMSBURGH SOCIETY.—Church, Second street, near South Fifth. (New Church building, Fourth street, corner of South Third.) Services at 10 1-2 A. M., and 7 1-2 P. M. Conference Thursday evening, at private houses. Pastor, Rev. H. LYON. Residence South Fourth street, near Fourth.

DEDICATION IN EASTON, PA.—The Church just completed by our friends in Easton, Pa., will be dedicated on the 20th inst.

Letter from Br. H. Jewell.

We are truly glad to hear from Br. Jewell, and of his success in his new field of labor. He is a faithful preacher of the Gospel, and a devoted Pastor. We have known him for many years. May we not hope to hear from him often? A letter from his ready pen would at any time be highly acceptable to our readers.

Cincinnati, Jan. 27, 1847.

MESSRS. EDITORS:

I have been waiting for an opportunity to write you, and thank you especially for so kindly sending me your nicely executed and valuable "*Ambassador*," in exchange for our little Sabbath School paper. But I suppose that you act upon the principle, "Give to the poor, and lend to the Lord."

I was accustomed to regard the "*Messenger*" and "*Union*," a good, high-toned paper, when conducted by our industrious and mutual brother, P. Price; but I must say that since the new firm have taken hold, your paper looks still better. Yes, the paper is handsome enough, and its weekly repast is rich, instructive and valuable. And why should it not be? The conductors have age, experience, and material enough, and surely they are numerous enough to make as good a paper as the denomination requires.

From the bottom of my heart, sincerely do I wish you great success—all of you—in your paper enterprise—and in your pastoral relations. Br. Bulkeley, I know "like a book;" I presume he manages the business concerns of your establishment. I know of no man who is better calculated to navigate safely amongst breakers, and to come out securely, than that same brother Bulkeley. I have had a chance to prove him somewhat, when I was the "Missionary," and he was the Pastor, in the good old Granite State. And now he is the "Missionary," and I am the Pastor. So the world changes. Well, new relations bring along new duties and joys.

In society matters, we are doing pretty well here. The 2d Church is in a good state of forwardness. Will be ready for use probably by the first of March. We all feel that two societies can and ought to live in this great and growing city. God help us to realize our ardent anticipations. I feel as young and ardent in the cause of impartial and efficient grace, as I did twelve years ago, when one of you aided in setting me apart to the work of the ministry. The Lord of all worlds, has given me comfortable health—as good a support as I could consistently expect, and also permitted me to see the desire of my heart in the extension and upbuilding of the cause of the benevolent Redeemer. I feel like taking hold with new energy. I feel that the peculiar position we occupy now as a people, demands corresponding action on our part.

I want to live to see a College and Theological Seminary, owned exclusively by us, in a full tide of prosperity. We need—we must have such institutions. I both see and feel the need of them every day of my life. I know how I have had to struggle—I know what our age demands. But writing and talking will not do the work. What is to be done brethren? We feel a deep interest in this matter away off here in the "far West." Do not let the matter rest. Stir up the minds and purses of the friends. We have plenty of means—plenty of hearts—plenty of wills—only open the channel and show the way.

We are having no little interest just now in our city upon a variety of topics. Dr. N. L. Rice, the great debater and lion of the West, as some regard him, an old school Presbyterian divine, has been lecturing against Phrenology, Universalism, Swedenborgianism, &c. Phrenology has been ably defended by Dr. Buchanan, one of the Professors at the Eclectic Medical College of this city. Universalism has been vindicated by your humble correspondent, and the New Church Doctrine by the Rev. Mr. Barrett, of your city, who is supplying here this winter.

But, while I thus write, do not imagine that we have been totally overlooked and unfavored with the "*Lights of the Peoples' Prophet*." We have been favored with an account of the several "Spheres," by Mr. Harris, of your city. He delivered five lectures to moderate congregations. He took occasion several times to charge us with a decided opposition to the new Revelation. We considered all such charges meritorious, and deserving nothing more than confirmation on our part. But when he said he and the brotherhood had been greatly persecuted, and suffered greatly in worldly matters, for their unflinching adherence to the New Revelation, Br. Gurley, being present—I was not—thought that some reply should be

made; accordingly he gave notice that he would give to the public the facts in the case, the approaching Sunday evening. He did, in a most thorough and masterly manner, place the whole subject in its true light, and showed to a congregation of at least 1500 people, that instead of being unkind or wishing to persecute, Brs. T. Whittemore and Sawyer—the men particularly alluded to by Br. Harris—were simply doing an act of justice to the order to which they belong. Br. Gurley spoke nearly two hours, and the effect of his effort will be favorable for truth in the minds of such as have generally regarded us loose and tending to skepticism in our religious sympathies.

Rev. Mr. Barrett has delivered three lectures this week to large audiences, upon the book of Davis, and cutting up his disciples, and especially Mr. H. in a way not to be mistaken, I can assure you. Mr. H. rose at the close of the last lecture and stated that he had not done with us—he should seek to be heard further, but did not know as he should make a reply to Mr. B. I do not see how any man could reply.

The book, and all those interested in it are dead enough here. Truth or error, it has received its death blow for the present, at least, in this community. I sincerely pity those engaged in this work; it is nothing short of madness for these men, or any class of men, to attempt to reform and evangelize the world by the aid of such writings. I have only to say, if the Gospel cannot do this work, we may all give up in despair.

I am more amazed that some men who have taken hold of this work, should be found willing for a moment, to countenance such a book, than I am at anything either in the book itself, or any way connected with the "Juvenile spottings" of the clairvoyant.

There are some things connected with the getting up of this book, and the history of its author, which appear strange—but no more so than many things identified with the history of witchcraft in New England or Mormonism in the West.

Let us use those erring brethren tenderly, but be faithful to our convictions of truth—if we wound, let it be but to heal. If they have become tired of the teachings of Christ, and resort to the sayings of others, all is, we hope they will find a better reward attending their labors—better friends, and great success in reforming and purifying the world. But we must say, our mind is made up, that they are destined to meet with a bitter disappointment.

"See what a long letter I have written you with my own hand." In the faith and hope of the gospel,

H. JEWELL.

Missionary Meeting.

The N. Y. Universalist Missionary Society will hold its meeting for February, on Tuesday Evening, the 15th inst., (commencing at 7 1-2 o'clock,) at the BROOKLYN TABERNACLE, Pineapple-st., corner of Fulton.

The society has been somewhat unfortunate recently in its meetings. At the time of the December meeting, at Brooklyn, "the rains descended," and the consequence naturally was a very small attendance, inasmuch that the Society transacted no business. Then at the time of the January meeting, the cold was intense, so that what little Missionary heat was in the souls of our people, was for the most part effectually chilled. It is hoped for the sake of our cause in general that none of the elements will be permitted to produce a small attendance. Let the fire burn steadily and cheerfully, and we may have a comfortable and pleasant time. Will not our friends of both Brooklyn and New York take care to have a full meeting.

G. L. D.

Conference.

A Conference of the Black River Association will be attended at Dexter on the first Wednesday and Thursday (2d and 3d) in February. At the Conference last appointed in Dexter, unavoidable circumstances rendered it necessary to postpone the ordination of Br. C. A. Skinner; and it is expected that said ordination will take place at the time above named. Brs. N. Brown, Rice, Bruce, Stewart, Perry, Bowen and all other ministers who can, within and without this Association are respectfully invited to attend. If the ministers will come the people will; let the weather and travelling be ever so unfavorable. Henderson, Jan. 20. P. MORSE, Standing Clerk.

Getting ready to Live.—The great business of a city life, said one of our city clergymen to his people recently, is that of getting ready to live—This is true to the letter. Nine tenths of not ninety-nine hundredths, of our business men are toiling and fretting, planning and executing with this single end in view—to get ready, at some future time, to enjoy life.

New Publications.

MEXICO AND THE ROCKY MOUNTAINS, by George F. Buxton. Published by Harper Brothers.

Any thing relating to Mexico, at the present time, is calculated to excite much public attention. Every body feels an interest in the natural, social and political character and condition of that country, and hence every book which possesses any claim to truthfulness is sought after with avidity, and its contents are devoured with a hearty good relish.

The work before us professes to be "The Rough Notes of a Journey through Mexico, and a Winter spent among the wild scenes and wilder characters of the Rocky Mountains." The author is an Englishman, a careful observer of men, manners, and things, and of course, an unprejudiced judge of what he sees and hears touching the character of the people and country. The conclusion he comes to touching the people of Mexico and the United States, may be learned from the following extract:

"Faults the Americans have—and who have not? But they are, I maintain, failings of the head and not the heart, which nowhere beats warmer; or in a more genuine spirit of kindness and affection, than in the bosom of a citizen of the United States. Would that I could say as much of the sister people. From south to north I traversed the whole of the Republic of Mexico, a distance of nearly two thousand miles, and was thrown among the people of every rank, class, and station; and I regret to have to say that I do not remember to have observed one single commendable trait in the character of the Mexican; always excepting from this sweeping clause the women of the country, who, for kindness of heart and many sterling qualities, are an ornament to their sex, and to any nation.

"If the Mexican possesses one single virtue, as I hope he does, he must keep it so closely hidden in some secret fold of his *sarape* as to have escaped my humble sight, although I traveled through his country with eyes wide open, and for conviction ripe and ready. I trust, for his sake, that he will speedily withdraw from the bushel the solitary light of this concealed virtue, lest before long it be absorbed in the more potent flame which the Anglo-Saxon seems just now disposed to shed over benighted Mexico."

SCENES AT WASHINGTON; a Story of the Last Generation. By a Citizen of Baltimore. Harper & Brother.

We have not read this work. It is a pretty safe recommendation, that it comes from a house so well known as the Harpers.

PICTORIAL HISTORY OF ENGLAND.—Nos. 38 and 39 are ready for delivery by the Harpers.

Youth's Department.

JAMES LUMBARD, EDITOR.

Winter.

Winter is again with us. How cold and chilling is his breath. Do you feel it? Are you warmly clad? Have you a warm fire in a comfortable room, at which you can sit, and think of the cold, without being obliged to feel it? Then you are more fortunate than many poor children of humanity during this inclement season. Let the cold that finds its way through scarcely perceptible crevices remind you, of the poor, crazy buildings of the unfortunate, through which the wind sweeps with a wild, chilling wail. Let your own abundant clothing, through which a slight touch of the cold is occasionally felt, remind you of those whose garments are an insufficient protection against the penetrating wind. And let the bountiful supply of necessities which lead your tables cause you to think of the scanty fare of those in want. It is well enough to think of all these things, but it is much better to act. Read this Sonnet, from one who loves children, and think of the truth which it contains.

The time of snows, the wintry age of storms
Is close at hand. The Winter midnight comes.
But bears himself right bravely to us worms,
Who sit and shiver in our happy homes.
The life-streams in our hearts in times like these,
Should shed a cheerful warmth upon our kind,
The impulse of our souls should strive to find
Some source of hope for each despairing mind,
And we should hear in every howling wind
The anxious voice of those who fear to freeze.
The sorrows of the poor are fitly taught
By Winter's robe of cold and dreary ice;
How fitly we should treasure each device,
To soothe our brother's whom the Lord has bought?

West Fairlee, Vermont, Dec. 17, 1847.

H. R. W.

While most of you, my little friends, have your every wish gratified by your fond, indulgent parents, almost as soon as expressed, how many are suffering from cold and hunger during this dreary season! How their little feet and hands ache with the cold, and how their hearts ache to think that, while the rich have enough and to spare, they must be doomed to suffer! Turn them not coldly from your doors, when they meekly ask for something to satisfy the cravings of hunger. Do give them of the things wherewith God has blessed you—give them not only food to eat, but give them kind words and pleasant smiles, and you will thereby lighten their heavy burdens, and awaken a new fountain of joy in your own bosoms.

Here are some very pretty verses. Read them carefully, and see if you, small though you are, cannot do something to relieve the distresses of the poor and famishing.

J. L.

A Child's Winter-thought of his Comforts and of the Poor.

Hurra for cold weather! hurra for the snow!
Now, like as a feather, in drifts see it blow.
Like white down of thistles the flakes fill the air!
The merry wind whistles at frolics so rare.

The window-blinds clatter, the chimney-draught roars;
Blow on, wind! no matter, we're safe within doors.
The snow-banks are spreading fast over the street:
What fun to be treading the paths with our feet!

And then—we'll go sleighing, in warm raiment clad;
With fine horses, neighing as if they were glad:
The shining bells jingle, the swift cutter flies,
And, if our ears tingle, no matter, who cries!

What can be the reason folks call winter drear?
There's no gayer season for boys in the year;
On skates see us gliding, and we've other sports:
As snow-balling, sliding, or building snow-forts.

At home too, how pleasant bright fires and good cheer;
With a nice Christmas present, and one at New Year.
Through storms dark and ugly our fireside is light;
And we're covered snugly in warm beds at night.

But stay: while so gladly these comforts I trace;
Another view sadly comes up in their place.
While plenty and blessing lie heaped at our door,
How dark and distressing the case of the poor!

In old, crumbling shanty, thin-robed and thread-bare,
With bedding too scanty, and coarse stinted fare;
With hardly a splinter of wood to the fire,
Ah! little in Winter have they to admire.

'Mid comforts abounding, well clothed and full fed,
The bright fire surrounding, or cosy in bed,
Our lips do not quiver, all hungry and weak;
Nor, heart-chilled, we shiver, too wretched to speak.

But these, the wan creatures of anguish and cares,
From whose sharpened features lean Misery stares;
These—often, whose tearful appeal men condemn—
How dismal, how fearful, is Winter to them!

Poor sufferers! sadly your wants I deplore;
I'll share with you gladly my own little store.
I've play things so many, when fewer would do,
And I'd part with any to buy bread for you.

Some clothes too I'll gather you; Ma says I may;
And to our great Father in Heaven I'll pray;
He will not forsake you: your tears he can dry;
And then, at last, take you to His home on high.

A Sensible Girl.

Some years since, a young lady remarkable for her maturity and good sense, daughter of a distinguished lawyer and Member of Congress from Worcester county, was placed at a young ladies' boarding school in the neighborhood of Boston. Her unaffected manners and sprightliness of character, soon attracted the attention, and won the affections of many of the young ladies, who were full of their kind offices, until one day they enquired the occupation of their fathers. Our fair friend perceiving the drift of their enquiries, gave them to understand that her father was a shoemaker; when many of them were struck with horror, at her low and vulgar origin, and a change was at once perceptible in their conduct towards her. She however, though fully understanding them, remained quiet. After a while, the father of the young lady visited the school. As he was a good looking man, and as they observed that the principal and others treated him with great deference and respect, the scholars were led to inquire of their instructress who he was, and what was his business; and being told that he was the father of Miss H., and that he was a member of Congress, they were filled with amazement, and immediately made the attempt to renew their attentions as formerly, but it was too late; she looked upon their conduct with such perfect contempt, that they were obliged to keep at a respectful distance, while those who had treated her with kindness, without regard to her father's supposed occupation, were ever after her favorites. May the time soon come when modest worth shall be a standard of respect, whether the individual is rich or poor, learned or unlearned, a member of Congress, or a humble shoemaker.

The Good Little Girl.

A very little girl who often read the Bible, gave proof that she understood her obligation to obey its precepts. One day she came to her mother, much pleased to show some fruit which had been given to her. The mother said the friend was very kind, and had given her a great many. Yes, said the child, very, very indeed; and she gave me more than that, but I have given some away. The mother inquired to whom she had given them; when she answered, I gave them to a girl who pushes me off the path, and makes faces at me. On being asked why she gave them to her, she replied, because I thought it would make her know that I wish to be kind to her, and she will not perhaps be rude and unkind to me again. How admirably did she then obey the command to overcome evil with good.

A tear stood in the eye of little Charles, and he promised his mother to try and do so too. Will my little readers, under similar circumstances, "go and do likewise."

There are in the City of New York, two thousand nine hundred and nineteen retail liquor stores.

Miscellaneous Department.

Original.

War's Confession and Doom.

BY REV. E. WINCHESTER REYNOLDS.

Once, 'mid a night gloomy and dreary,
An old man, trembling, weak and weary,
Stood on the storm-lashed shore of Time.
He ne'er 'd received Love's pure ablution,
But deep-stain'd war, by sin's pollution,
He'd stood—both God and Man defying—
Through countless ages shrinking, crying,
Within the gory courts of Crime!

His form had once been iron, athletic,
Lit by an eye fiery, magnetic,
In whose volcanic deeps grim horror,
Linked heart and soul with shrinking terror,
Held revels dire, accurs!

And lips he had, compressed and mighty,
From which command, daily and nightly,
For awful carnage, burst!

The Old Man bent his vision eager,
And stretched his arms, yellow and meagre,
Toward a rare ball of rapturous glory,
Sung by the bards of sacred story,

That shone beyond the trembling sea.
From that rare ball he saw descending
Justice and Judgment, ever blending
Their strong decrees with equity.

Then greater fear and trembling siezing
The Old Man, all his courage freezing,

He bowed his iron head, and would have wept.
But tears, the luxury of sorrow,
Bring peace and calm he could not borrow!
Tears! he had laughed to see them falling
On Murder's sable hand, and calling
For Retribution when he slept!

And now the Powers the sea are crossing,
Heeding not its roaring, leaping, tossing;

They stand upon the cloud-girt shore.
And now the Old Man, paling, fearing,
In Terror's garments full appearing,
Drops meekly, tremblingly before them,
And, while dark tempests gather o'er them,
Thus names his deeds of darkness o'er:

"Ere a page in Time's great book was written;
Ere Man his brother Man had smitten;
Ere pure, angelic tears descended,
And with Earth's cloudy night were blended,
For human crime and sin-bought woe,
I was! Frail then, yet mighty, groaning,
All the life-blood in me boiling, glowing
For strife, and tears, and gore below!

"Man yet was poor, simple, believing,
His soul unknown to pain and grieving,
But buoyant, happy, glad and bright.
Thus in his morning's peaceful dawning
I did approach him, suave, fawning,
His unsuspecting love fast winning,
And round his soul an iron web spinning,
To draw it from the courts of Light.

"Beyond my first desire succeeding,
I saw God's children fighting, bleeding,
All their vengeful passions leaping,
All their heavenly virtues steeping
In the full cup of vice and gall!
Thus, to obey me, man was willing,
And, obedient to my drilling,
Of Nature's ties he severed all!

"I've seen full tides of gore outgushing,
Nature's calm face and pure o'erflushing,
As if by Passion torrents, bounding,
Roaring, (calm restraint astounding,)
From what is called the human heart.
And Ages, their great standards waving,
While Death's cold ocean fields were lavag,
Groaned as they felt the vital smart!

"Dark, dripping fields to Heaven arising,
The glory of God's skies disguising,
I've seen with beaming, laughing eye,
And corpses that no man could number,
Fading in an endless slumber,
Bleaching, rotting on the mountain,
Tainting breeze, and land, and fountain,
O'er which was heard the vulture's cry!

"Yes! the vulture fierce, careering,
 Battle host nor wan ghost fearing,
 O'er the place where dead men's incense
 Filled the air with horrid fragrance,
 Companion was, and true, to me!
 And, as rolled back the reddened billow,
 I sought, 'mid ghastly skulls, a pillow,
 And with the bird had awful glee!"

"Kings, Rulers, Lords, and Despots many,
 Rejoiced to see me most of any;
 A bosom friend—a serpent coiling
 Around the heart, for aye despoiling
 Sweet Virtue of her rip'ning fruit.
 Yet much they loved the loathsome creature,
 Who blotted man's divinest feature,
 And yoked Humanity with Brute."

"'Twas strange, 'twas strange, the fascination
 That chained man to his degradation!
 'Twas wondrous, when the heart was frying
 In ruddy flames that knew no dying,
 Kindled its own small realm within,
 That it should turn, and fondly gazing
 On him who made the greedy blazing,
 Bless him for all his impious sin!"

As thus spake that man of Evil—
 Man in speech, in word a Devil—
 Furious thunders rolled around him,
 And the chains of Justice bound him,
 Limb, tongue, and heart, forever fast.
 Then a form of utter loathing
 Was that fiendish spirit's clothing,
 Moulded from fields of carnage vast!

Then a blow terrific, mighty,
 Smote a wound all deep and nightly
 In Earth's bosom, blood-dyed long!
 And the fiend with monstrous daring,
 Left his hideous eye-balls glaring,
 As headlong down the gorge most awful
 He descended, dire and woeful,
 When echoed far the triumph song.

Then a voice whose full vibrations
 Wake the pulses of the nations,
 Thus proclaimed by Earth and Heaven:
 "Passion's sway, and strife, and bleeding,
 Man shall know no more, but heeding
 God's own mild and peaceful sceptre,
 Shall inherit Joy and Rapture,
 Which to faithful souls are given."

Warren, Pa.

"Money never was so Scarce."

Our Johnny came up yesterday and actually asked for his quarter's wages, which was not due till December. "Money," he said, "never was so scarce." Our eldest son, to whom we make a handsome allowance every half-year, made the same appeal, though it was only in August that we paid him a stupendous sum in bank-notes. But what could we do? The dear boy put his arms around our neck, and playing with the one or two hairs we have left on our bald head, said in his manliest tone, "I can assure you, governor, money never was so scarce." Our dear wife too, who has no reason to complain of the sum she draws from us every week, is sure to stop our mouth directly, if we cry out against the growing increase of the house-keeping expenses, with the popular chorus of "Money never was so scarce," accompanied with the benign recommendation "not to be a screw."—*Punch*.

A Heroine—The Wife of Lafayette.

The faithful and devoted wife of General Lafayette was a daughter of the illustrious house of Novilles. She was married at the early age of seventeen, and scarcely had the honeymoon glided happily away when her youthful husband left her side to fight for American independence. During his absence Madame Lafayette ruled her household and numerous estates with wisdom and prudence far beyond her years. At length the husband, whom she loved so dearly, and, of whom she was so justly fond, returned, covered with glory, to lay his laurels at her feet. Some few happy days were spent together and then the storm cloud of the French Revolution broke over their heads. Her husband was soon driven into exile, but it was thought that Madame Lafayette, living quietly and in great retirement on her estate in Auvergne, ran no danger. But her love of liberty, her high rank, her talents made her an object of suspicion. She was arrested on the 10th of August, and soon after sent to Paris. Her mother, grandmother and sister-in-law all perished on the same scaffold. Madame de Lafayette herself was in daily expectation of death. She made her will, and waited calmly and resolutely for the summons to the guillotine. The revolution of the 9th Thermidor preceded by five days that appointed for her execution. As soon as she was liberated, she sent her only son, then in his childhood, to the care of Gen. Washington, after whom he had been named; and then hastened with her two daughters to find her unfortunate husband—then languishing in an Austrian prison. She reached Vienna by means of an American passport, obtained an audience of the Emperor, and solicited either the release of her husband or permission to share his captivity.

"As to the release of General Lafayette," replied the Emperor, "it is a very complicated piece of business; on that point, my hands are tied."

Madame de Lafayette joyfully embraced the other alternative that of sharing her husband's gloomy prison. Sixteen months' close imprisonment in France, the loss of all her kindred, her continual anxiety respecting her husband had combined to affect her health—which declined so rapidly in her damp prison of Olmutz, that serious apprehensions were entertained for her life. Feeling the importance of her life to her family, and at their earnest solicitation, she wrote to the Emperor to request his permission to spend a week in Vienna for change of air, and for the purpose of consulting a physician. Her letter remained two months unanswered, and then came an Imperial mandate, forbidding her ever to appear in Vienna but offering her freedom, on condition that she would never seek to return to her husband's prison. Madame de Lafayette's noble and touching answer to this inhuman proposition, fortunately for posterity, remains on record. It was as follows:

"I owed it to my family and friends, to make some efforts for the preservation of my life; but they know me too well to suppose, for an instant, that I would accept it at such a price. I cannot forget that when we were on the point of perishing, my husband, by his physical and mental sufferings in Austria, and I, by the tyranny of Robespierre, in France, was not allowed to receive any communication from him, nor to inform him in return that his wife and children were still in existence, and I will never, of my own free will expose myself to the agony of a separation from him again. However unsuitable this residence may be to my daughter, and however unfavorable to my health, we will gladly avail ourselves of his imperial Majesty's goodness in allowing us to remain here, and will never trouble him with any more petitions."

From that time Madame de Lafayette made no further efforts, but bore her sufferings firmly and patiently until the victories of the French Republic, and especially those of General Buonaparte, changed the aspect of affairs. General Lafayette was restored to freedom, and with his devoted wife returned to his native country, and fixed his residence at La Grange—the maternal inheritance of his wife—an estate situated about twelve leagues from Paris. Here Madame de Lafayette spent the remainder of her short life in the bosom of her family, and in the practice of every Christian virtue. But the poisoned arrow of grief and anxiety had drank her life-blood, and after many lingering months of suffering, this humble christian, this affectionate mother and heroic wife, closed her pure and exemplary life on the 24th December, 1806. Posterity has covered the name of General Lafayette with glory, but surely the patient endurance, the self-sacrificing devotion of his noble wife, deserve an equal meed of praise.

John Randolph, on one occasion, arose suddenly from his seat, and screamed out at the top of his shrill voice: "Mr. Speaker, I have discovered the philosopher's stone—it is, pay as you go."

The Bridge at the Falls of Niagara.

I have been intensely interested to-day in listening to the description from a well informed and competent source, of the great bridge over the gorge that separates the dominions of the Queen from those of the President. If anything could be wanting in the attraction of the country about Niagara, to turn thither the tour of the multitudes in the pleasure season, the bridge will supply it. Its thousands of tons of weight of the strongest iron-cord that the ingenuity of the iron-master can devise, find a safe support in wrought-iron anchors, built in the solid rock one hundred feet below the surface, so that before it could yield, the very rock-bound earth would forsake its tenacity. A large wooden framework is to be placed so that no undulating motion can be experienced. In full sight of the cataract, the surge of the angry waters far beneath, the sullen-beaten rocks all around, the quick locomotive will put forth all its quickness to rush beyond the peril of its journey. This glorious work is already begun, the money for its costs paid in and available, the excavations commenced, and the contractor is to pass on horseback by the middle of next June. Its firmness is to be such, that with all the burthen of a powerful locomotive and a long attendant train of cars, it is not to vibrate one inch in the centre. The railway is to occupy the centre, two carriage-ways on either side, and two foot-ways.

What a magnificent spectacle this road in full use will present! A road of this kind over the Menai Straits, in Wales, is famous for the daring display in its construction. That over the Niagara will soon be world famed. It will be an iron link of civilization between the ruling powers of the world, and will never be severed.

One of the first thoughts that presents itself in reference to the construction is how the wires are to be thrown across. The steamboat now used below the falls is to take over two cables, to which strands of iron are affixed. These are to be drawn over till two ropes of iron are drawn over, on which a temporary pathway is to be placed; and when I enquired where workmen could be found that had nerve enough to work effectually under such circumstances, the answer, so characteristic of American strength of action, was, "Oh, there is always plenty of Yankees who have both the courage to work there, and the ingenuity to work well."

Memory Returning at Death.

Sir Astley Cooper relates the case of a sailor who was received at St. Thomas Hospital in a state of stupor from an injury in the head, which had continued some months. After an operation he suddenly recovered so far as to speak, but no one in the hospital understood his language. But a Welsh milk-woman happening to come into the ward, answered him, for he spoke Welsh, which was his native language. He had, however, been absent from Wales more than thirty years, and previous to the accident, had entirely forgotten Welsh, although he now spoke it fluently, and recollected not a single word of any other tongue. On his perfect recovery he again forgot his Welsh, and recovered his English.

An Italian gentleman mentioned by Dr. Rush, in the beginning of an illness, spoke English; in the middle of it, French; but at death spoke only Italian.

Dr. Abercrombie relates the case of a child, four years of age, who underwent the operation of a trepanning, while in a state of profound stupor from a fracture of the skull. After his recovery he retained no recollection either of the operation or of the accident, yet at the age of fifteen, during the delirium of a fever, he gave his mother an exact description of the operation, of the persons present, their dress, and many other minute particulars. Dr. Pritchard mentions a man who had been employed with a beetle and wedges in splitting wood. At night he put the implements in the hollow of an old tree, and directed his sons to accompany him next morning in making a fence. In the night, however, he became mad. After several years his reason returned, and the first question he asked was whether his son had brought home the beetle and wedges. They, being afraid to enter into an explanation, said that they could not find them, on which he arose, went to the field where he had been accustomed to work so many years before, and found, in the place where he had left them, the wedges and the iron rings of the beetle, the wooden part having mouldered away.

The *Oxford and Cambridge Review* says the practice of confession is obtaining to considerable extent in the Church of England.

Translations of the Lord's Prayer.

Few of our readers are perhaps aware of the great changes which have taken place in our language since its formation. We give below specimens of the Lord's Prayer, at different periods:

1300. Fader our in hevene, Hallowyed be thi name, come thi kingdom, Thi will be don as in hevene and in erthe, Our ache days bred give us today, An forgive us our dettes, as we forgeven our deitours, And lede us not into temptation, Bote delyvere us of yel. Amen.

1379.—WICKLIFF'S BIBLE.—Our fadyr that art in hevenes, Hallowyed be thy name, Thi kingdom come to, Be thy will done in erthe as in hevene: Give us this day our bread over other substances; and forgif to us our dettes as we forgiven to our detters; and leed us not into temptation; But deliver us from evil. Amen.

1526.—TINDAL'S TESTAMENT.—O oure father which art in heven, hallowed be thy name, Let thy kingdom come. Thy will be fulfilled as well in erthe, as hit ys in heven! Give vs this daye oure dayle breade. And forgive vs oure tresspasses, even as we forgeve them which tresspass vs. Leede vs not into temptation, but delyever vs from yveh. Amen.

1589.—COVERDALE'S BIBLE.—Our father which art in heauen, hallowed be thy name. Thy will be done even in earth as it is in heauen. Gieu us this day our daily bread. And forgive us our detts as we also forgeve our detters. And lead us not into tentation, but deliur from euill; for thine is the kingdom and the power and glory for ener. Amen.

The Unbeliever.

I pity the unbeliever—one who can gaze on the grandeur and glory of the natural universe, and behold not the touches of His finger, who is over and with, and above all—from my very heart do I commiserate his condition. The unbeliever, on whose intellect the light of revelation never penetrated; who can gaze upon the sun, and moon, and stars, and upon the unfading and imperishable sky, spread out so magnificently above him, and say all this is the work of chance! The heart of such a being is a dull and cheerless void. In him, mind, the god-like gift of intellect is debased—destroyed; all is dark—a fearful chaotic labyrinth—rayless, hopeless! No gleam of light from Heaven penetrates the blackness of the horrible delusion, no voice from the Eternal bids the desponding heart rejoice; no fancied tones from the harps of seraphims arouse the dull spirit from its lethargy or allay the consuming fever of the brain. The wreck of mind is utterly remediless; reason is prostrated, and passion, prejudice and superstition, have reared their temple on the ruins of his intellect. I pity the unbeliever. What to him is the revelation from on high, but a sealed book? He sees nothing above or around or beneath him, that evinces the existence of a God, and he denies—yes, while standing upon the footstool of Omnipotence, and gazing upon the dazzling throne of Jehovah, he shuts his intellect on the light of reason, and denies there is a God.

Dr. Durbin in the Dead Sea.

The Rev. Dr. Durbin, late President of Dickinson College, (Pa.) gives the following illustration of the density of the Dead Sea, now about to be explored by a United States Naval Expedition:

"I waded in carefully, to test the oft repeated statement of the great specific gravity of the fluid, and repeated the experiment several times: the uniform result was, that when the waters rose above the arm-pits, but not over the shoulders, my body was balanced, and I could not touch the bottom, but my feet tended strongly to rise and my head to descend. When I turned on my back and drew up my knees so as to balance the body on the surface, I lay as still as a knot of wood, my head, knees, and half of my feet out of the water: and so long as I was perfectly still, I floated in this position. These experiments satisfied me of its specific gravity."

The Reverend Doctor adds that his hair was matted with the bitumen, which, on being pressed with the fingers, covered them with a sticky substance. It is one of the peculiarities of the water of the Dead Sea that, although so dense and bituminous, it is exceedingly translucent.

Gallantry.—There is a place in New Hampshire where they never have any old maids. When a girl reaches twenty-nine, and is still on the ladder of expectation, the young fellows club together and draw lots for her. Those who escape, pay a boon us to the one who get her. There's gallantry for you.

Legend of Atlantis or New World:

Of the new world in the other hemisphere, a trace unquestionably is to be found in antiquity in the legend of the island of Atlantis. The general description of this island, as equal in extent to both Asia and Africa together, agrees remarkably with the size of America. But the fable contains the additional circumstance that having existed in the Western Ocean in very ancient times, it was subsequently swallowed up by the waves. From this circumstance I am led to infer that the legend did not, as is generally supposed, owe its origin to Phœnician navigators, who, even if it be true that they did succeed in sailing around Africa, most assuredly never ventured so far westward. Like so much beside that is equally good and grand, and indeed far grander, the main fact of the legend seems to be derived from an original tradition from the primeval times, when unquestionably man was far better acquainted with his whole habitation of this earth than in the days of the infant and imperfect science of Greece, or even of the more advanced and enlightened antiquity. A vague traditionary notion of its existence lived on from generation to generation. But afterwards, when even the Phœnician sailors, however far they penetrated into the wide ocean, were unable to give any precise information about, or adduce any proof of the fact; the hypothesis was advanced, and finally added to the tradition, that the island had been swallowed up by the sea.—*Schlegel's Philosophy.*

Bowery Savings Bank.—Mr. James Mills, President of the Bowery Savings Bank, has reported to the Mayor and Aldermen, that the funds of the Bank on the 1st. ult. were \$2,415,109, being an increase within the last twelve months, of \$335,784. Depositors paid in during 1847, \$1,094,795, and drew out \$864,980. The Bowery Bank has at interest in the Butchers' and Drovers' Bank, \$152,582, payable probably on demand; \$935,245 are secured by mortgage on real estate; \$1,327,281 are invested in our City and State Stocks, and in the funds of Ohio and the United States. Among the depositors, who are 17,142 in number, 182 have paid in sums between \$400 and \$500 each; 4,093 new accounts have been opened, and 2,653 persons have withdrawn their investments. Among the depositors there are 160 tailors, 81 blacksmiths, 99 bakers, 104 cabinet-makers, 157 carpenters, 263 domestics, 164 clerks, 157 laborers, 148 shoemakers. &c.

Shocking Death.—The venerable widow of the late Matthew B. Whittlesey, Esq. came to a sudden death, in Danbury, on Sabbath evening before the last, by burning. She had retired to her room, and had put on her night clothes, and it is supposed that she had been reading a newspaper, and that, while thus engaged, it came in contact with the flame of the lamp, that she threw the paper down and attempted to smother the blaze with her foot, and that in the effort, her clothes took fire, and she was instantly enveloped in flames. These reached the ceiling at the time other members of the family reached her room. She was dreadfully burned and lived but about two hours after the accident. The event caused a great sensation in Danbury, where the deceased was so generally known and highly respected. *New Haven Palladium, 2d.*

"Mark that text," said Richard Adkins to his grandson Abel, who was reading to him the thirty-second psalm; "mark that text, 'He that trusteth in the Lord, mercy shall compass him about.' I read it in my youth, and believed it; and now I read it in my old age, thank God, I know it to be true. O! it is a blessed thing, in the midst of the joys and the sorrows of the world, Abel, to trust in the Lord."

Van Helmont tells us that Adam was created without a beard, but that after he had fallen and sinned, because of the sinful propensities which he derived from the fruit of the forbidden tree, a beard was made part of his punishment and disgrace, bringing him thus into nearer resemblance with the beasts towards whom he had made his nature approximate. The same stigma was not inflicted upon Eve, because even in the fall she retained much of her original modesty, and therefore deserved no such opprobrious mark. Van Helmont observes, also, that no good angel ever appears with a beard; and this, he says, is a capital sign by which angels may be distinguished.

The Eckford estate in New York was purchased twenty-five years ago for \$30,000. It has recently been sold in lots for nearly \$400,000.

RELIGIOUS NOTICES.

EXPLANATION OF THE PARABLES.—The 11th. Lecture of the Course will be delivered in the Bleecker st. Church, corner of Downing to-morrow evening. Subject, The Draught of Fishes.

The 10th. of Br. Skinner's Doctrinal Sermons will be delivered in the Orchard st. Church, on Sunday evening next. Subject, Nature and Duration of Punishment. Text 2d Thess. 1: 7-10. "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels; in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

Br. A. C. Thomas will supply the Desk at the Apollo Saloon, next Sabbath morning and evening.

FOURTH STREET CHURCH.—The morning service is omitted for the present. The Sunday School meets at 10 1-2 A. M. Services at 3 and 7 1-2 P. M. Conference Meeting Wednesday evening, at 7 1-2 o'clock. Preacher, Rev. Z. Baker.

MISSIONARY APPOINTMENTS.—Br. Whiston will preach in Rondout on Wednesday evening, Feb. 16th; Thursday evening, 17th, in Pleasant Valley, Dutchess Co; Friday evening, 18th, Washington Hollow; Saturday evening, 19th, in Mobetsville; Sunday morning, 20th, at Dover Plains, in the afternoon at Amenia, and in the evening at Hitchcock's Corners.

Br. H. D. Myers will please make appointments for the Monday, Tuesday, and Wednesday evenings following, so as to allow me to take the boat at Poughkeepsie on Thursday, the 24th.

Br Bulkeley will preach in Danbury next Sunday.

MARRIED.

In this city, 3d inst., by Rev. W. S. Balch, Mr. CHARLES WOOD and Miss MARGARET ELIZABETH MORRIS.

In Springfield, N. J., at the house of Mr. Samuel Bailey's, by Rev. J. Gallager, of Newark, Mr. JOHN H. CLARK and Miss SUSAN A. BAILEY, of Fulton, Ohio.

DIED.

In this city, on the 5th inst., Mrs. ABIGAIL P., wife of DANIEL WHITNEY, Esq., aged 37 years and 6 months.

On Sunday morning, Jan. 30, of consumption, MARY ANN, wife of WM. S. JAKES, of Newark, N. J.

Many saddened hearts have lingered over this death scene, and many do now feel a loss, which can only be relieved by the consciousness that the departed has exchanged the sorrows of earth for the joys of heaven. In her death we have another instance of the sustaining power of the Gospel of Christ. As a wife, a mother, a daughter, or a friend, she had linked herself to many around her, by strong ties, who lingered over her sick couch with prayers for her recovery. But she bowed in humble and truthful resignation to the Father's will, who had ordered things different. She felt perfectly assured that heaven was her home, that through Jesus Christ, she should meet all her friends in heaven. Many hours of sweet communion with the Father did she enjoy in the sick room, and there did Jesus teach her to rest her hopes in him, to lose her hold on earth, and set her affections on things above. And with the bright prospect before her that she was going to meet the loved and the loving, that warm hearts would greet her, where parting could never come, she leaned upon the arm of the world's Redeemer, and breathed her life out sweetly there. She has gone to meet many friends, and also a little babe that had for months previous made heaven attractive by dwelling there. May that devoted husband, whose heart has been so sadly bereaved by this event, be comforted by the influence of that gospel that he has long cherished as the truth of heaven. He has zealously labored for its upbuilding. Now he can more than ever, appreciate its worth, and may he indeed realize its sustaining power in the hour of affliction. One more attraction has been added to that heavenly home.